THE LIFE OF FAITH.

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TO THE HONOR AND VSE OF THE RIGHT HONORABLE THOMAS EARLE of *Suffolke*, Lord of *Walden*, Knight *of the Honourable Order of the* Garter, one of his Maiesties most Honorable Priuy Councell.

THis Manuall first consecrate to your Honor. The greatest greatnesse hath no greater honour belonging

longing to it, then to be an Abrech, *to persons, books, and causes of this nature. Such Cedars haue their breadth and tallnesse to shelter such Fowles of the Heauen vnder their Shadowe: And Faith is content in this valley of vnbeliefe to receiue defence and countenance: where it rather giueth both. As Christ in that olde Allegory of* Christopher, *seemes to be supported by him,*

Melanct. in Rhetoricis.

him, whom in truth hee ſupporteth. And verely ſuch Bookes as haue life in them, giue a longer life to their Patrons, then the ſtateliest Buildings and largeſt Monuments.

Principally I dedicate, and Deuote it to your vſe; Charity beganne at home. I firſt meditated, collected, and ſcribled them for mine owne benefit, caried them about mee with Antoninus his

title τὰ εἰς ἐμαυτὸν, Notes for my ſelf. *That which with all my might in ſeeking I haue ſought to attaine, is the truth and effect of that which many things promiſe, but Faith is onely able to performe.* Fulneſs of ioy and conſtancy of content *in the middeſt of the changes, wane, eclypſes, and fuls of all externall things, and that one day as well as another throughout the courſe of a mans life*

in

in that latitude and extent whereof this life is capable. To cry out, I haue found it, I haue found it, *might ſauour of vanitie and arrogancy: Altogether to deny it were an iniurie to the truth of Gods Spirit, Word, and Grace. Such as haue found out Sayling by the Compaſſe, the Art of Printing, or ſhould one man diſcouer a ſpeedier paſſage to the* Indies, *or meet with a ſpeciall*

ciall Cordiall in Physicke, or any lesse profitable secret, should he not iustly be censured as enuious and iniurious to let such an one die with himselfe? What a sacriledge were it then to engrosse such a true Elixar *of spirituall life, as vpon some proofe, I am sure these prescripts containe. The substance therefore of them, I imparted first to my Flocke in Sermons. Nextly, considering how much*

much I stood obliged to your Lordship, and what speciall vse you might haue of them, I translated, and copied them out in the forme wherin now I humbly commend, and earnestly recommend them to your serious perusall and thorow tryall.

If vpon both, good shall be thought the better, the more communicated, others shall accompt themselues beholding to your

Honor,

Lib. 1 contra Academicos.

Honor, as the principall occaſion of publication.

More I would ſay, but I feare to ſpoile the elegancy of Auguſtine *his Preface to* Romanian, *by engliſhing of it: Wherein is the ſumme of what I would ſay. Whither referring your Lordſhip, I reſt, and continue as euer I haue done ſince my reference without intermiſſion, publikely, and priuately to pray to the Lord of Lords that you*

you may find all fauour in the eyes of God and man, and that all true happineſs may bee multiplied vpon you and yours in this life, and a better.

Your Lordſhips

in the Lord,

SAMVEL WARD.

The Contents of this Booke.

THe Iuſt ſhall liue by his Faith. Page. 1

Chriſt the Fountaine, and Faith the meane of Life. 6

The third kind of the Life of Faith. 12

The vſe of Faith. 16

The firſt vſe of Faith to new-borne Babes. 24

The vſe of Faith to young men in Chriſtianity. 34

An inforcement of the former vſe, with a reproofe of the neglect and diſuſe of Faith. 43

The

The Contents.

The vſe of Faith to a growne Chriſtian. 51
An Obiection anſwered, and paſſage made to the life of Sanctification. 60
How Faith ſanctifies and mortifies. 67
How Faith viuifies. 78
How Faith vpholds life in affliction. 86
An Epiſtle to the Reader, preſsing the vſe of Faith. 100

THE LIFE OF FAITH.

CHAP. I.

The Iuſt ſhall liue by his Faith.

THE baſeſt life excells the beſt meer being, as much as *Adam* the red lumpe of earth whereof hee was made. The liuing Dog, the dead

Lyon. Betweene life and life what a breadth of difference is there? from the Muſhrome to the Angels how many kindes of life? Yea, in one and the ſame kind how many degrees? The bondſlaue hath a life as well as the King, the ſicke man as the whole, but ſuch, as in compariſon may rather bee termed a death. One beſt there is in euery kind as it approcheth neereſt to that Fountaine of Life and Being, with whom to be, and to be moſt happy, is all one. Poore Man hath, or rather had a certaine pitch and period of happy life, conſiſting in the Image and fauour of his Creator, from which hauing once fallen, it would pitie one to ſee how lamely and blindly hee reaſpires thereunto. The moſt part groaping as the *Sodomites* after *Lots* doore, the blinde miſguiding the blinde in the common Labyrinth

rinth of error, each one imagining he hath found the way, and ſo tels his dreame to his neighbour for a truth. The Couetous when he hath gotten goods, as if he had gotten the true Good, applauds his ſoule, as if it were the ſoule of ſome Swine, *Soule thou haſt many goods, now, &c.* The Voluptuous when he hath ſatiate himſelfe with the huſk of pleaſure, cryes out hee hath liued the onely royall and Iouiall life. The Ambitious when hee hath climbed the pitch and ſlipperie hill of Honour, builds his neſt in the ſtarres, thinkes himſelfe in skye, and higheſt ſphere of happineſſe. Alas, alas, Doe not al theſe know they are in the Chambers of death? Dead whileſt they are aliue, no better then walking ghoſts in the ſhapes of liuing men: ſeeking and placing a ſpirituall and heauenly Iewell, in earthly pelfe,

in watery Pleaſures, in ayerie Honours, which being all dead, cannot affoord that life which they haue not themſelues. Verily, if one liue an hundreth yeeres, beget children, plant and build, and ſee no other good but ſuch as theſe, the vntimely birth is better then he. What then? Is this tree of life not to be recouered, no where to be found againe: yes doubtleſſe, though there be many by-pathes, there is a way; though many errors, there is a truth; though many deaths, there is a life. And behold, oh man, that ſtandeſt vpon the waies, inquiring after life; He that is the *Way, Truth, and Life*, that came from heauen to vanquiſh death, and by his death hath brought thee to life againe; who onely hath the words of life, Hee hath ſhewed thee the true way to life. Hath he not twiſe or thriſe

ſhewed

ſhewed thee in this liuely Oracle of his, *The Iuſt ſhall liue by Faith.* *Hab.*2.4. *Rom.*1.17. *Gal.*3.11. *Heb.*10.38. Yea, but if a man like to our ſelues might come from the dead, that hath made proofe of this way and life, and would ſpeake of his own experience: would we heare? Behold *Paul*, ſlaine by the Law, reuiued by the Goſpell, what doe wee thinke of him? Did hee not from the time of his conuerſion to the time of his diſſolution, enioy a conſtant tenour of ioy, liue, if euer any, comfortably, happily? And doth not hee tell vs, euen while he liued in the fleſh, that he liued by the Faith of our Lord Ieſus Chriſt? Surely he muſt needes be bleſſed that liueth by the ſame faith with Bleſſed *Paul*. Come therefore, you which deſire to ſee good dayes, and lay hold on the waies of life. *Beleeue and liue.* *Gal.*2.20.

Chap. II.

Christ the fountaine, and Faith the meane of Life.

WHat then? Commit we sacriledge against Christ in deifying of Faith? Rob we the Lord to adorne the seruant with his diuine honours? God forbid. Let that be giuen to Christ which is Christs, and that to Faith which is Faiths. Let the power of life and death be intirely reserued, euer ascribed to the Lord of life, the well of life, the light and life of the World, the breath of our nosthrils, the life of our liues. Thy body, oh man! hath its soule which enliues its, and so hath thy soule its soule whereby it liues, and that

that is Christ the quickning Spirit. Take away the soule from the body, and earth becomes earth; sever Christ and the soule, what is it but a dead carrion? Elementary bodies lighten and darken, coole and warme, die and reuiue as the Sunne presents or absents it selfe from them. Christ is to our soules the Sunne of righteousnesse: Sin parts vs; Faith reunites vs: And so wee liue primarily and properly by Christ as by the soule: by Faith, secondarily, as by the spirits, the bond of soule and body: by a personall and speciall faith appropriating Christ to the beleeuer, as the leg or arme liues by proper sinews, arteries & nerues, vniting it to the liuer, heart and head, such an one as *Paul* had in Christ that dyed for him, whereby hee ingrosseth the common God to himselfe, as if his and no bodies else.

Chrysost. in 1 *Cor.* 1. 10. εὐχαριστῶ τῷ θεῷ μὲ ἁρπαζει καὶ ἰδιοποιεῖται τὸν κοινὸν θεόν.

Thus saith hee himselfe that is the Truth and the Life, *I am the Life and Resurrection of the World, hee that beleeueth in mee, though he be dead, yet shall he liue and not die.* And this is the testimony of those three heauenly and earthly witnesses, God gaue life to the Sonne And he that hath the Sonne hath Life; And he that hath Faith hath the Son. So that whatsoeuer we lend to Faith, it redounds to the honor of Christ, neither haue we any sinister intent to praise the wombe or the paps of Faith, but to cast all vpon Christ, who giues and works this Faith in vs, viuifies and nourishes it, yea iustifies the imperfection thereof by the perfection of his merit. Nay, let Faith know, that if shee should waxe stragant towards her Lord, or insolent ouer her fellow seruants, she should Lucifer-like fall from her dignitie;

Iohn 11.25.

1 *Iohn* 5.

and

and in so doing, of the best of graces, become the worst of vices. Verily, what hath the habite of Faith, in it selfe considered, better or equall with loue? Is it not a poorer and meaner Act to beleeue then to loue? more like a beggarly receiuing, then a working and deseruing hand? Haile then oh Faith freely graced, graciously exalted aboue all Christs Handmaides. Thy Lord hath looked vpon thy meane estate, because that hauing nothing of thine owne, as other Vertues haue, whence thou mightest take occasion to reioyce; thou mightest the better exclude that hatefull Law of boasting, the more humbly and frankely reflect all vpon thy Lord: who willingly emptied himselfe that he might fill thee with honour, whilst hee sayes to the cured of the Palsey, *Goe thy way,*

way, thy Faith hath saued thee. Hence forth calls hee thee no more seruant or friend; but stiles thee as *Adam* his Spouse; *Chauah*, the Mother of all Liuing: Counts it no iniurie to diuide his prayses with thee, likes it well that thou which doest nothing but by him, shouldest be said to doe all things which he doth: *To purifie the heart, to ouercome the World, to saue men, &c.* And *è contra*, hee to doe nothing without thee, which yet does all of himselfe. Hee could worke no Miracles in Capernaum because they had no Faith. So glorious and wonderfull things are spoken of thee! (I had almost said) so omnipotent is thy strength which hast said to the *Sunne and Moone, stand ye still*; yea if but as big as the least graine, canst say to the greatest Mountaines, *Remoue.* What can God doe which

Act. 15.9.
1 *Ioh.* 5.4.
1 *Pet.* 1.9.

Faith

Faith cannot doe if requiſite to be done? Queſtionleſſe, Iuſtifying Faith is not beneath miraculous in the ſphere of it owne actiuity, and where it hath the warrant of Gods Word. It is not a leſſer power then theſe, to ſay, *Thy Sinnes are forgiuen thee, thy perſon is accepted of God, what-euer thou askeſt thou ſhalt haue, &c.* Wherefore wee neede not doubt vnder Chriſt, without feare of *Præmunire*, or offence to his Crowne and Dignity, to affirme of Faith, That it's Gods arme and power to the enliuing and ſauing of euery beleeuer, as it is written, *The Iuſt ſhall liue by Faith.*

CHAP.

Chap. III.

The third kind of the Life of Faith.

But left wee ſeeme to ſpeak ſwelling things, whiles wee ſoare in the Cloud of generalities, let vs deſcend to ſome ſolid particulars. Three things there are, whence commeth Death to the Soule of Man. Sinne with the guilt thereof giues the firſt deadly blow, expoſing it to the wrath of God who is a conſuming fire, whoſe anger is the meſſenger of Death, whence came the firſt Thunderbolt ſtriking thorough the Soule, that ſentence of God to *Adam*, *Thou ſhalt dye*; And

And ſuch as *Nathans* to *Dauid*, *Thou haſt ſinned and art the child of Death.*

The ſecond is the ſpott and corruption of ſinne deprauing, yea deading all the faculties of man to ſpirituall actions, which made *Paul* cry out, *That which I would doe, I doe not, and wretched man that I am, who ſhall deliuer me from this body of Death?*

Thirdly, that ſwarme of plagues and army of puniſhments, in the rereward whereof comes firſt a ſecond death. All which made *Iob* cry out, *Why is light giuen to him that is in miſery, which long for death more then for treaſures, and ioy when they can find the graue.* *Iob* 3.20.

Were it not for theſe three, man might liue, fare, and doe well, but ſinne hauing entered into the World, brought in Death with it, which reigneth and triumpheth ouer

ouer the ſonnes of *Adam* with this three-forked Scepter, of Guilt, of Corruption, of Puniſhment.

Here comes in Faith with a three-fold Antidote, brings vs to the Tree of Life, whoſe fruit and whoſe leaues heale vs of the ſting and deadly poyſon of Sinne: working in vs a three-fold life, oppoſite to the forenamed deaths.

The firſt is the life of righteouſneſſe, diſcharging vs from the ſentence of death, reſtoring the light of Gods countenance appeaſed in Chriſt our ſurety: which made *Dauid* cry out, *Bleſſed is the man whoſe ſinne is couered.* *Pſal.32.*

The ſecond is the life of the Spirit, or new life, regenerating & reuiuing euery faculty, & quickning vs to euery good worke; which makes *Paul* glory, that *he is able to do al things throgh Chriſt inabling him.* *Phil.3.*

The

The third is the life of ioy and comfort, cheering the ſoule in the middeſt of all trials and tribulations; which made *Iob* in the valley of death exult and truſt in his liuing Redeemer, and *Paul* inſult ouer all kinde of Calamities as more then Conquerour, *Romanes* 8.

In theſe three, being contained what-euer accompliſheth the life of the ſoule: may not Faith well be ſaid to ſupply abundantly all things pertaining to life and godlineſſe? But what doe I treating of the kindes of life? what ſhould I blot paper and tyre my Reader in writing of the kinds of Faith, the degrees of Faith, or any other motions of Faith: things ſo well known of thoſe that know any thing of Chriſt? That nothing ſo much vexeth me to ſee ſo much ſpoken and written of faith, ſo

ſo little done by it, the Theory of it ſo throughly canuaſed and cleered in Controuerſies and Sermons, and the practice of it ſo obſcured and diſgraced in the liues of Chriſtians.

Chap. IIII.

The vſe of Faith.

OH Faith! when I read of thee, when I meditate of thee, when I feele any part of thy vertue, I finde thee to be a wonder-worker, I conceiue nothing but high and ſtately things of thee. When I looke into the World and vpon the liues euen of ſuch as call themſelues beleeuers, eſpecially of the

common ſort, I begin to queſtion my thoughts for dreames, and to ſay; Faith, thou art but a name, a ſound, a meere word, no powerfull thing. Why are many of thy followers ſo dead, ſo mopiſh, ſo melancholly? why are worldly men as merry, as iocund as they? Yea, why are many ciuill men as righteous as they? whence ſhould this wrong and diſparagement proceed? Is thy Vertue exhauſt, thy ſtrength decayed in this old age of the World? or is it becauſe men know thee not? verily neither of theſe. No drugge, no herbe ſo commonly extolled, ſo famouſly knowne.

Paul of old, *Luther* of late, with infinite moe, euery Catechiſme haue blazoned the name, deſcribed the nature, ſet out the properties and effects to the full. Only the miſerie is, the World either

knowes not the vſe, or forgets the practice of it. There wants a practicall *Luther* which ſhould deale by Faith as *Socrates* by Philoſophie, who brought it out of the Skies and Bookes into Cities and Houſes, taught and vrged the familiar and quotidian vſe of it.

Doth not all the praiſe, beautie and luſtre of Faith, as well, or more then of other vertues, conſiſt in action, and not in motion? Is not the gaine and benefit of it in ſenſe and feeling, not in knowledge or diſcourſe? Is not the throne and ſeat of it rather in the heart then in the head? Who knowes not there is a Doctrinall ſpeculation and diſcourſe of faith eaſily by reading and hearing attained: ſuch an one as Schollers, that neuer went out of their Studies and Schooles,

Schooles, haue of remote Countries, of their commodious ſituation, pleaſant riuers, high mountaines, coſtly buildings, rich mines, iewels, and other commodities: with what a frigid and ieiune contemplation is it, in compariſon of that delight and benefit which the Merchant and Trauel-ler enioyeth by a reall ſight and fruition of them? What is the motionall ſweetneſſe of honey or ſugar to the experimentall taſte of them? And yet this aery, windie ſtuffe is all the World at this day cares for and hunts after. The Schoole-men and Caſuiſts, what doe they but languiſh into vſeleſſe, needleſſe, and endleſſe queſtions, ſpending their thoughts about this magnificent vertue in cold and bloodleſſe ſubtleties of the ſubiect, obiect, kindes, &c.

Preachers for the moſt part inuring themſelues to declaime in praiſe of ſome morall vertue, and to inueigh againſt ſome vice of the times, happily ſometimes finde leiſure to weaue a curious ſpiders webbe in commendation of Faith, rarely ſhewing or preſſing the life and vſe of it.

In a word, will you ſee the faſhion of the world? The Schooles diſpute of it, the Pulpit preacheth of it, Profeſſion talkes of it, prophane men ſweare by it, two or three, fewe or none, liue by it. I met with a ſtory of an ancient Hebrew, a reuerend Rabbi, who that he might the more liuely conuince the people in his time of their neglect of practice of this excellent Grace, put himſelfe into the habite of a Mountebanke or trauelling Aqua-vite-man, and made Proclamation

mation of a ſoueraigne cordiall water of life hee had to ſell: being called in and demanded the ſhew of it; he turned them to the Bible, the Fountaine of Life, and to ſeuerall places of it, as the thirtie fourth Pſalme, &c. intimating, that if they would make vſe, and daily drinke of the water they had, they might (as it ſhould ſeeme hee did) liue farre better, and more comfortably then vſually they did.

And indeede, why is there ſuch a prize put into the hands of fooles that know not the worth and improuement of it? As ſecrets and myſteries in good Artiſans, that haue ſometimes a faculty whereby they can earne tenne or twenty ſhillings the day, and might liue as well as landed men; but then they haue another boone withall, they loue

idleneſſe, paſtime and good fellowſhip, and ſo liue like beggars: or as land and money in the hands of thoſe (whom we therefore aptly call miſers) *to Haue and to Hold*, but neuer make good vſe of it: Who may well be ſaid to vſe the World as if they vſed it not, for they put it foorth to vſe, or locke it from themſelues and others, goe baſely, fare hardly, liue in debt to backe and belly, as if they knew not it would buy them good meate and good cloathes, and other neceſſaries and conueniences for their liues. It is poſſible a man may haue a toole, a medicine, or an engine, and not haue the skill or ſtrength to vſe it. It is poſſible a man may haue a gift of God, and not the gift to vſe it throughly, elſe needed not *Paul* call on *Timothy* to ſtirre vp the

the gift that was in him. Among all the gifts of God there is none more vſefull then Faith: others are profitable for ſome few things, this is for this life and the life to come, for all parts and purpoſes of our liues, in the vſe of it manifold and rich euery manner of way.

Chap. V.

The first vse of Faith to new-borne Babes.

AND first, let me begin with thee that art beginning to liue this life, thou Embryo that art in hatching, that haſt ſo much life, as to know thy ſelfe dead in ſinne, and to deſire to liue in Chriſt, (for what ſhould I caſt away ſpeech vpon ſcelets and ſkulles, carnall men I meane, meere Strangers to this life of Faith? I expect not reading ſhould put life and ſpirit into them, onely I pray for ſuch, that they may heare Gods voyce in

in the Miniſterie, and liue:) but as for thee whom the Law hath wounded, and the Goſpell is healing, who art euen at the birth, and ſtickeſt betweene the knees, onely wanteſt power to come into the light; who liueſt but feeleſt not thy life, holdeſt Chriſt but with benummed hands; beleeueſt, but canſt not yet beleeue thou haſt Faith: What is the matter thou art ſtill enſnared in the cords of death? Why looſeſt thou not thy hankerchiefes, and commeſt out of thy Graue, and walkeſt chearefully in the Land of the liuing? Suffer Faith to doe her perfect worke in thee, to forme Chriſt in thee, ſuffer not thy ſelfe alwayes to bee detained in the throwes and throbs of feare and doubt.

The Common cauſes of this flowneſſe of beliefe and ſnares of Death,

Death, I obſerue in moſt to be one of theſe three.

Firſt, Immoderate aggrauation of ſinne.

Secondly, Fooliſh and proud humilitie.

Thirdly, Prepoſterous deſire of Sanctification before Iuſtification.

Firſt, Thou wouldeſt beleeue, but thou haſt beene a ſinner. Whom came Chriſt to ſaue but ſinners? And whom doth hee iuſtifie but the vngodly? Oh! but thy ſinnes are ſcarlet, crying, ſcandalous ſinnes. Said I not all things are poſſible to Faith, onely if thou canſt beleeue. Are not all faults eaſily pardonable to an infinite mercy, which exceedes Mans, as Heauen doth Earth, which can readilier forgiue ſeuentie, then Man ſeuen offences. Well did *Martinus* anſwere the Diuell,

Diuell, himſelfe obiecting his former life to him, that euen his might bee pardoned if hee could beleeue. Did not Chriſt take the fleſh of *Rahab* and *Bathſheba*, and did hee refuſe to take their ſinnes vpon him? Did not his blood waſh *Dauids* bloody ſinne as white as Snowe? Doth not he delight to forgiue much, that he may binde to loue much? Shall not his fauour abound to the ſenſe of thy faith, where ſinne hath abounded to the wounding of thy heart? But thou art an olde habituate ſinner. As if Chriſt came from Heauen to cure onely ſmall ſcarres, greene cuttes, and not deepe inueterate wounds, diſeaſes of eight, of twelue, of eight and thirtie yeares olde: to caſt out ſingle Diuels, and not Legions alſo? Oh then take heede thou adde not to thy great and many ſinnes

ſinnes, a greater then all: *Cains* ſinne, which was greater in infidelitie then in fratricide. All thy help is to looke off thy ſelfe an obiect of confuſion, and to looke vpon Chriſt an obiect of conſolation: And then how fiery and deadly ſo euer thy ſting bee, by meere looking (a ſtrange cure I confeſſe, yet moſt approued) that is, by ſole beleeuing, thou ſhalt be cured and liue.

Secondly, But forſooth thou wilt be more manerly then ſo: with *Peter* thou wilt not ſuffer Chriſts precious hands to waſh thy foule feete. Take heede thy modeſty turne not into pertinacy, leſt he ſwear in his anger thou ſhalt haue no part in him, if thou ſtubbornly refuſe his gratious offer: he liked well the humility of that Cananitiſh that bore the terme of dogge,

dogge, but better her confidence, that would not be ſaid nay of the crums of his table. And ſhalt thou not tenne times more honour him and pleaſe him, in truſting his mercy and ſealing to his truth, then in fearing his iuſtice and dreading his power? Take heede of pride in the clothes of humilitie. Be not deceiued, It is pride and high pride, not to come when thou art called. Faith is obedience, and obedience is more acceptable then curteſie & complement. The ſooner thou commeſt the better welcome. It is rudeneſſe and not good manners, not doe as thou art bidden to doe, yea, ſo often and earneſtly charged to doe. To doe the worke of God is to beleeue in him whom he hath ſealed and ſent to be thy Sauiour. *Iohn. 6.*

Thirdly, Oh! but thou wouldeſt faine firſt repent, amend and doe

doe ſome good workes, and then thou wouldeſt bee bold to come. That is, thou thinkeſt thou ſhalt not be welcome vnleſſe thou come with thy coſt. Thou wouldeſt accept of a pardon if thou mighteſt pay for it: but his are free, and he bids thee come and buy without ſiluer, or elſe he ſaies, thou and thy money periſh. Thou wouldeſt goe the old and naturall way to worke, What ſhall I doe to inherit euerlaſting life: but that is now farre-done and impaſſable through our infirmitie: Beſides, before thou canſt walke or worke, thou muſt be aliue. Did Chriſt indent with *Zacheus* for reſtitution and almes? or *Paul* bid the Iaylour firſt repent, become a new man and then beleeue? No, they knew that the one would voluntarily, neceſſarily, together & immediately follow or rather accompa-

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ny the other. Wherefore ſwim out of theſe weedes, lay hold on the Rocke, and to facilitate thy birth by the Act of beleeuing, ſet before thy eies Chriſts freedome to all ſuitors in the time of his fleſh, repelling none that truely deſired the price of his blood: And eſpecially, Gods eſteeme of Faith aboue all other Graces, Deeds, or Acts of thine.

Study, ſtriue, endeauor to beleeue, as thou doeſt in a difficult point to conceiue. Pray for a faculty and for the act of beleeuing. Be not euer beleeuing, and neuer a beleeuer; euer beginning to liue, and neuer liuing. Liue to day, to day is Saluation offered, ſteppe from death to life, and write this day thy birth day, and number from hence the dayes of thy life, in which of a Childe of perdition, thou art made the ſonne of

of GOD through Faith, and so made for euer. Doest thou beleeue this with thy whole heart? Driue on the Chariot of thy life with ioy and reioycing till thou come to the marke.

But what signe shall I haue of the truth of my faith? May it not bee presumption, if without repentance and sanctitie? How shall I be sure it is not that vaine and dead Faith Saint *Iames* speaketh of?

At the first, it shall suffice to finde and feele a change of the minde, an vnfained purpose, desire, and resolution of new vniversall obedience, which is contemporary with Faith, though the younger and a second brother in order of Nature: which where it is sufficeth to warrant Faith, and to embolden the confidence in the first act of conuersion

sion. *Zacheus*, the Iaylor, and all new Conuerts had not any more, could haue no experience of amendment of life, and yet relyed vpon the word *Beleeue, and thou shalt be saued.*

Chap. VI.

The vse of Faith to young men in Christianity.

PVT off now thy sackcloth and ashes; put on the garments of ioy and gladnesse. Let not white raiment bee wanting, nor oyle to thy head. Liue I say, liue to day, liue to morrow, liue oh Christian for euer. Not for one or a few dayes, But all the dayes of thy life.

This thou mayest doe, if thou wilt learne to vse thy Faith, not

as

as men vſe Wedding apparell, for a weeke or two after Mariage, and then lay it vp for high and ſolemne dayes onely. This indeed is the faſhion of beleeuers at their firſt conuerſion: beeing iuſtified to haue peace and ioy in beleeuing the remiſſion of their ſinnes, and for a while to bee glad of their eſtate; but then to neglect and terminate the vſe of Faith, as if it had now done all it ſhould or could doe: except till they relapſe againe into ſome foule ſinne, then to recouer life againe, vſing it as Vſquebath and ſtrong Waters for ſwones and heart qualmes onely, not being acquainted with a dayly and quotidian improuement of it: which ought to bee as conſtant and continuate as is the vſe of fire and Water, of Salt, of Bread, or Wine, or whateuer is more or-

dinary and neceſſary then other: ſuch as no part of our liues may well be without. Serues faith for entrance and beginnings, and not for proceedings and encreaſings? Are we not nouriſhed by the ſame Elements of which wee conſiſt?

Is Faith the Midwife and breeder of ioy and peace, and not the Nurſe and Foſter-mother of them; Cheeriſhing and feeding thee till thou come to a full and perfect age in Chriſt? Is not the fruit of it ſweeter in the eare then in the blade?

Hearken therefore to mee, oh thou of little Faith, and leſſe vſe of it. Doeſt thou deſire to haue a continuall feaſt, to reioyce alwaies in the Lord? I know thou deſireſt it with all thy ſoule.

Let me preſcribe a Dyet, a daily dyet without omiſſion, ſtrictly to

to bee kept, (The Lord giue thee and mee grace to obſerue it) Looke how duely thou refreſheſt thy bodily ſpirits by vſe of repaſt, or recreations; ſo often at the leaſt bee ſure to cheere vp thy ſoule by the vſe of thy Faith.

Let thy ſoule haue two or three walkes a day vp to Mount *Tabor*, that is, into ſome retyred place of Meditation and Prayer, ſuch as *Iſaaks* Fielde, *Cornelius* his Leades, *Dauids* Cloſet, &c.

But what is there to be done? I anſwere, Still make vſe of thy Faith.

But what is that you call vſing of Faith? I now come to the point, to the chiefe myſterie of Spirituall life. Stirre vp thy ſoule in this Mount to conuerſe with Chriſt. Looke what promiſes

and priuiledges thou doeſt habitually beleeue, now actually thinke of them, roule them vnder thy tongue, Chew on them till thou feele ſome ſweetneſſe in the palate of thy ſoule. View them ioyntly, ſeuerally: Sometimes muſe of one, ſometimes of another more deepely, and leſt (as Patients oft doe in Phyſitians Billes) thou ſtill complaine of obſcurity: thus doe, thinke with thy ſelfe how excellent a thing it is to haue all thy debts cancelled, how ſweet a thing to haue God appeaſed, how glorious a thing to be the Sonne of God, how happy and ſafe a condition for thee to be ſure of thy perſeuerance and ſaluation, how pleaſant a ſtate to bee void of the feare of death and hell, how rich and ſtately a thing to bee Heire of glory.

Feaſtmakers in ancient time had

ſpeciall

ſpeciall officers that cheered vp their gueſts: they thought it not enough to ſet ſtore of meate before them, but one muſt come in and ſay, Fall too and bee merry, Let vs eate and drinke, It is a good time, &c.

Thus ſay thou to thy ſelfe, as *Paul* to the *Corinths* (ἑυφραίνωμεν) *Let vs feaſt and be merry.* Chriſt hath made vs Holy-dayes, our Paſchall Lambe is ſlaine, Haue any more cauſe to bee merry? With theſe Soliloquies mingle ſome Eiaculations to Heauen, for grace and ayde: And leaue not, deſcend not this Mount till thou findeſt and feeleſt thy ſoule in ſome cheerely plight, reuiued and warmed with theſe ſpirituall Flagons of Wine, in the ſtrength wherof thou maieſt walke all the day following.

This is that which the *Spouſe* calles, Walking into the Gardens

and eating of the fruits, &c. Which in plaine termes, I call, vſing of Faith, and liuing by Faith. Which if thou wilt duely inure thy ſelfe vnto, thou wilt not maruell why I called it, *Aſcending Mount Tabor*: thou wilt ſay thy ſelfe, vpon good proofe, It is good to be here, dayly to be here, often to come hither. This is that exerciſe of Faith, which *Paul* inioynes *Timothy*, and calls ſtirring vp, or inkindling.

Fire in the Embers vnſtirred, glowes not, heats not the houſe; Sugar in the cup vnſtirred ſweetens not the Wine. And in ſuch it is all one not to haue Faith, and not to vſe it. It may well be ſaid of Money-hoorders, they haue no quickſiluer, no currant money, they haue no more that which they haue, then that which they haue not. And ſo of ſuch beleeuers as doe not thus vſe their Faith, they

they haue no liuely Faith. They were almoſt as good (for matter of feeling, and for preſent comfort) bee without Faith. A man is little the better for a ſleeping habit. It is a rare portion, ſaith *Salomon*, and that which GOD giues only to ſuch as are good in his eyes, to make vſe of wealth to eate, drinke, and bee merry: it is a much rarer to vſe Faith. What is a man the better for a Locke if hee haue not the Key to vſe it withall? It is not a Trade, but a trade well followed; It is not Land, but Land wel tilled, that maintaines men.

Oh that this did as clearely appeare to the world in the matter of Faith, as it doth in all other habits, graces, gifts, vertues and good things whatſoeuer, that the principall beauty and benefit of them conſiſts in vſe, fruition and action; not the bare profeſſion, yea the very

very increaſe and perfection of them. Vſe limbes and haue limbes, the more thou doeſt, the more thou mayeſt. The oftner the liberall man giues Almes and does good turnes, the more his liberality growes, and ſhines. Vſe will breed perfectneſſe, and through diſuſe things periſh, and come to nothing; as the Plowſheare laid vp, ruſts and conſumes; imployed, gliſters, doth good, and laſts the longer. Let any man diligently and throughly improue, and great will be his Faith and great the ioy it will bring in.

CHAP.

Chap. VII.

An enforcement of the former vſe, with a reproofe of the neglect and diſuſe of Faith.

Herefore I ſay again, *Liue by faith*, again I ſay, alwaies liue by it, reioyce alwayes through Faith in the Lord. I dare boldly ſay, It is thy fault and neglect of this exerciſe, if thou ſuffer either thy owne melancholly humor, or Satan to interrupt thy mirth and ſpirituall alacritie, and to detaine thee in dumps and penſiueneſſe at any time.

time. What if thou beeſt of a ſad conſtitution, of a darke complexion? Is not Faith able to rectifie nature? is it not ſtronger then any ellebore? Doth not an expetienced both Diuine and Phyſitian worthily preferre one dramme of it before all the Drugges in the Apothecaries ſhop, for this effect? Hath it not ſoueraigne vertue in it to exerrebrate all cares, empectorare all feares and griefes, euacuate the minde of all ill thoughts and paſſions, to exhilerate the whole man? But what good doth it any to haue a Cordiall by him, if hee vſe it not? to weare a ſword ſouldierlike by the ſide, and not to draw it forth vpon an aſſault? when a dumpe ouer-takes thee, if thou wouldeſt ſay to thy ſoule in a word or two; Soule, why art thou diſquieted? know and conſider in whom thou beleeueſt: would it not

Doct. Bright *of Melanch.*

not presently returne to it rest againe? would not the Master rebuke the Windes and Stormes and calme thy minde presently? Hath not euery man something or other wherewithall he vseth to put away dumps, to driue away the ill spirit, as *Dauid* with his Harp: some with merry company, some with a cup of sacke, most with a pipe of Tobacco, without which they scarce ride or goe; if they misse it a day together, they are troubled with rhumes, dulnesse of spirits; they that liue in Fennes and ill ayres, dare not stirre out without a morning draught of some strong liquor. Poore silly smoaky helps, in comparison of the least taste, (but for dishonoring of Faith, I would say) whiffe, or draught of Faith.

Oh! that wise Christians would as often take the one,

as

as idle Guls doe the other? would not the drawing in of ſweete ayer from the pretious promiſes breede excellent blood and cheerely ſpirits? It is a myſtery in bodily health that to keepe the arteries and the noſtrils, veines, and other paſſages to head, heart, and liuer, cleere and free from colds and obſtructions, maintaine a healthfull and cheerefull temper. The Pipe of Faith is the ſame to the ſoule. Hee that is Aſtmaticall, narrow breathed or ſtraight breaſted in his Faith, cannot be but lumpiſh and melancholly. Wherefore as thou loueſt thy mirth aboue all other, tend this vitall artery; aboue all keepings, keepe thy Faith and it will keepe thy ioy: It will keepe it an euen euerflowing current, without ebbe and flow, clouds and eclipſes, turning

ning euer vpon the hinges of heauenly and ſolide mirth. And indeed, how or why ſhould it be otherwiſe? Doe not Chriſtians conſider how vnſeemely it is for them, to goe drooping, hanging the head? Is any ſo ſimple to thinke becauſe he is a Chriſtian that hee ſhould affect a ſad carriage, a dejected look, a demure countenance like an image? Away with ſuch Monkiſh hypocriſie. How doth it become the Righteous to reioyce? Do they not conſider how they wrong themſelues of the maine beneſite of their Iuſtification? what is a Chriſtian but his mirth? wherein doth the kingdome of heauen conſiſt but in ioy? Doe they not ſee how they offend ſtanders by and beholders? Is not heauineſſe a check that driues away, and mirth as a lure that wins to the liking of their profeſſion?

Men

Men wonder to ſee a rich man that hath the world at will, all things at hearts deſire, to bee but in a fit of heauineſſe. What, ſay they, ſhould hee ayle? The Iriſh aske ſuch, what they meane to die? but I wonder a thouſand times more to ſee one that hath Chriſt to friend, that beleeues God to be his ſhepheard, that knowes all muſt worke for the beſt, to bee at any time out of tune, or out of ſorts. For a *Nabal* to bee all a-mort like a ſtone, it is no newes to mee; but to ſee *Nehemiahs* countenance changed, there muſt needs bee ſome extraordinary cauſe: ſhould ſuch a man as he feare, or carke or grieue? What if it doe not yet appeare what thou ſhalt bee? Is a young Warde prouder and gladder (in his minoritie) of an vncertaine reuerſion, then a Yeoman of his preſent eſtate, And is not Faith an

Hypoſtaſis

an Hypoſtacis, and euidence to thee of an infallible inheritance? Canſt thou be ſad, which mayeſt ſay, not to thy belly, but to thy ſoule, Thou haſt not many goods, but fulneſſe of all treaſures, layd vp, not in the earth, where moath and canker and theeues may come, but in heauenly places, out of the Deuils reach, and that not for many yeeres, but for euer and euer, neuer to be taken from thy ſoule, nor thy ſoule from them? Oh thou vaine man! ſhew mee thy Faith by thy ioy: if thou liueſt dumpiſhly, and yet ſay thou liueſt by Faith, I will as ſoone beleeue thee as him, that ſhall ſay he hath the Phyloſophers ſtone, and liues like a beggar. If it were euer well with thy Faith, could it euer be amiſſe with thee: ſhould not the temper of thy body follow the temper of thy ſoule, and the tem-

per of thy ſoule, the temper of thy Faith? The body may incline thy ſoule, but the ſoule commands the body, and Faith is the Lord of them both. According to thy Faith ſo be it vnto thee, ſo will it be with thee. Vſe thy Faith and haue ioy: encreaſe thy Faith, encreaſe thy ioy.

CHAP.

Chap. VIII.

The vse of Faith to a growne Christian.

NAY Christian, now I haue gotten thee hither, I must draw thee yet a peg higher, and tell thee, it is a small thing for thee to come to an ordinary pitch of cheerfulnesse, except thy ioy exceedes the mirth of a worldling, yea of a professed Epicure in the qualitie and quantitie of it. If thy mirth bee not a sweeter and more rauishing mirth, of an higher kinde, of a more pure

defecate nature, of a more constant tenure, then any Carnall man whatsoeuer, thou disparagest Faith, thou art very little and yong in the kingdome of Heauen, which consists not in meates and drinkes, but in ioy vnspeakeable and glorious, in the ioy of the Holy Ghost. And must not that needs bee another manner of ioy then euer entred into the heart of a naturall man, then euer a Sardanapalus tasted of? Yes vndoubtedly. So must be construed that text, 1. *Cor.* 2. not of the ioyes of Heauen, which heere the spirituall man himselfe cannot tell what they shall be, but of the Gospels ioy, of the wine and fatlings already prepared and now reuealed to the beleeuer by the Spirit: which if the carnall man scorne and scoffe at, thou canst no more helpe him, or proue to him, then a see-

a ſeeing man to a blinde man that hee ſees orient rich colours. It is enough for thee to ſecretly feele and enioy it. Only it ought in thy life ſo to bee expreſſed; yea, ſo to ſhine in thy forehead, ſo to bee read in the very face of thee, that their teeth may bee ſet on edge, and that they may enquire, what is thy Beloued aboue other beloueds? what is that makes this man thus merry in all eſtates? Thus let them enuy at thine, let not thy ſoule deſcend to theirs.

Are not the gleanings of *Ephraim* better then the vintage of *Abiezer*? Shouldeſt thou that haſt taſted of the grapes of Canaan, long after the onions and garlick of Ægypt? Is *Pharphar* like vnto *Iordan*? haſt not thou Riuers of water euer flowing out of thy belly? and wilt thou ſtoop to their puddle waters,

to their ſtoln waters, bouſing, carding, dicing, whoring, &c. which ſhould not thy ſoule altogether lothe and abhor, after the taſte of Faiths *Nectar* and *Ambroſia*. But euen their ordinary and lawfull delights, the wine and oyle, muſicke, hunting, hawking &c. to theſe God allowes thee to ſtoope for thy bodies ſake, as the Eagle to the prey, or as *Gideons* ſouldiers to ſoope thy handfull, not to ſwill thy belly full. If *Plato* could tell the Muſitians, that Philoſophers could dine and ſup without them, How much more eaſie is it for S. *Auguſtine* to weane himſelfe from the childiſh rattles and maygames of carnall delights, to be merry without the Fiddle. Good leaue haſt thou, yea, right and title to vſe all externall recreations, whereof before thou wert but an vſurper, but vſe them aright as if thou vſedſt them

them not, knowing how to put thy knife to thy throat, and how to bee without them: to bee as one that liueth not by them but by Faith.

Were it not odious to see a man that hath a spouse peereleſſe for beautie, to liue with a deformed blouse? to see one profeſſing some liberall Science, to liue by some baſe manuall trade? no better sight is it to see a Christian vpholding his ioy by course and earthly pleasures, that hath more noble and generous, yea, Angelicall delights; then which, what hath heauen better but in degree only, and manner of fruition? what hath this world comparable? Alas poore Philoſophers, when I reade your treatiſes of tranquilitie of mind, of conſolation, of remedies againſt both Fortunes, though in some things you come neere the kingdome of

Heauen, yet how dull are your comforts to one of ours? the higheſt of yours to the loweſt of ours? Had you but through a creuis or Lettice ſeene the things which the eye of Faith ſeeth with open face, how would you in compariſon of Chriſtianiſme haue loathed your Stoiciſme and epicuriſme? Had you but with the tip of your tongue, taſted of Faiths dainties, how would you haue magnified Faith aboue all your Cardinall vertues? you that ſo compoſed your liues by ieiune and empty contemplations of an antarchy in vertue by the rules of nature; what ſtately liues would you haue led and liued, if the grace and hopes of the Goſpel had appeared to you by the rules of Faith? As for you Poets of the lighter and pleaſanter veine, when I read your odes and ſonnets, chaunting out

our

your choice ioyes and loues, your wiſhes and vowes, framing a conceited happines to your ſelues, as the higheſt you could imagine or deſire, what low ſtreines and mean aire do I reckon them, in compariſon, of our Chriſtian and Diuine hymnes? what pitifull ſubiects for ſuch ſublimated wits? what difference betweene your oaten pipes and our heauenly harpes? *Salomon* that loued both theſe loues, liued both liues, and ſung ſongs of both ſorts, when God raiſed his muſe to an higher tune, and taught it to ſing the ſong of ſongs, how deſpiſed he his former windy vanities in compariſon of his new ſpirituall delicacies. Wherefore O Chriſtian that haſt ſuch tranſcendēt obiects of thy thoughts aboue all other men, why ſhouldeſt thou not euer keepe thy ſoule vpō the wing, euer in a maner be in the third heauens, roling and tum-

tumbling thy ſoule in theſe beds of roſes: I meane theſe meditations of thy Iuſtification, ſanctification and ſaluation through Chriſt, without which, why ſhould one day paſſe thee? why any one part of a day? why ſhould not thy ſoule haue her due drinkes, breakfaſts, meales, vnder-meales, beuers, and after-meales, as well as thy bodie? Thus to redeeme time, thus to taske and tye thy ſoule to ſuch heauenly round of worke, would it not make the Mill of time pleaſant, the yoke of buſineſſe eaſie? would not pretious time glide ſwiftly and eaſily away like a boate with full winde and tide needing no oares, or a free metald horſe needing no ſpurres, needing no idle paſtime to driue it before thee? ſhall it not be a pleaſure to thee to want other pleaſures? Thus mayeſt thou make all thy daies Chriſt-tides, Eaſters,

Whit-

Whitſundaies, Birthdayes and Holydaies: not enuying *Felix* his felicity, *Feſtus* his feſtiuitie, nor *Dines* his daily purple and delicious fare: but liuing a life kingly and Angelicall in compariſon of the vulgar ſort.

CHAP.

Chap. IX.

An obiection answered, and passage made to the life of Sanctification.

HAppely thou replyest, all this were possible and easie, were it not for that euen amiddest this diligent practice of Faith, euen in the strictest watch, in many things the best faileth, many knowne frailties will escape, and more escape vnknowne: And how can mirth chuse but be damped with frequent slips?

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The anſwere is, ſuch an one as keepes the watch of his God, and pretermits no day without the forementioned duties, ſhall ſeldom or neuer fall into any foule flowe, and daſh the ſhippe of his Faith againſt any dangerous rocke, and if hee doe, long hee cannot lye, but his Faith will ſet him on worke to goe out, weepe bitterly, and make his peace preſently with his Lord, and Conſcience, that he may enioy his wonted repaſts: And for his ordinary infirmities it will daily fetch him out a pardon of courſe, waſhing and ſcouring his ſoule euery morning and euening, more duely then any Phariſee his face or hands: and ſet him on worke euery day as he runnes into arerages, to draw the redde lines of Chriſts Croſſe ouer the blacke lines of Gods Debt Booke. And what if as an

an All-seeing God hee sees our violation of his Law, and knowes better then our owne Consciences euery peccant Act of ours, in thought, word, or deed: what if God looke vpon the Hand-writing against vs; Doth hee not see the Billes cancelled with the Precious Blood of his Sonne and our Suertie? Which for matter of guilt, defilement, and punishment is all sufficient, to expunge, couer, nullifie, abolish, and wholly to take away our sinnes, in such sort that he neither sees, will see, nor can see them as sinnes and debts bearing action against vs, obliging vs to any penalty, no more then the Creditor who though hee sees the *Items* in his Booke, and knowes what debts haue beene, yet sees them crossed, cleared: And what thought then neede

the

the Debtor take for ſuch debts? Why, but is not this to make Faith a Pander to ſinne? And to make good the Papiſts and Wordlings ſlander of *Solifidians*, that make no more of it, but drinke and take Tobacco; ſinne, and beleeue; get a pardon of the olde, and a licence for the new.

Oh peeuiſh and froward Generation to whom it is not giuen to know the myſterie of Faith, which is of the nature of Soueraigne mundifying waters, which ſo waſh off the corruption of the vlcer, that they coole the heate, and ſtay the ſpread of the infection, and by degrees heale the ſame. And of Cordialls, which ſo comfort and eaſe the heart, as alſo they expell the noxious humours, and ſtrengthen nature againſt them.

Theſe

Theſe are miniſtred onely to prepared bodies, theſe pearles are not for Swine, this Diuinity wee Preach not in *Gath* and *Askelon* to vncircumciſed prophane ones, that will turne euery good thing to their owne deſtruction: But this belongs to the ſealed Fountaine, to the Spouſe of Chriſt alone: which when ſhee hath waſhed her feet, how loath is ſhee to foule them againe? When ſhee hath appeaſed her Beloued, how doth ſhee adiure her-ſelfe and others by the Hynds and Roes, not to awaken and offend him againe?

The Text ſayeth, Not euery hypocrite, euery profligate profeſſor of Faith, that liues as hee liſtes, ſhall liue by his Faith, but *the Iuſt* or *Righteous*? Which golden ſentence is indeede ambiguouſly

biguously enunciated of purpose by the Holy Ghost, that it may either way bee taken, *The Iust by his Faith shall liue*: Or, *The Iust shall liue by his Faith*; yet so, as it hath but one right eare to bee holden by, and that is onely for the hand of the Righteous man: Implying, that whosoeuer beleeues or liues by his Faith, is also and must of necessitie bee a righteous man, a Iust man, not onely imputatiuely, but inherently in part: such an one as vnfainedly loueth Righteousnesse, studieth the practice of it, denieth and hateth all vnrighteousnesse, endeuoreth euery day to bee more and more righteous, and so deserueth the denomination of righteous.

So that looke how the ratio-

nall Soule, includeth and implyeth the animall, ſo doth Iuſtification; Sanctification, being indiuiduall.

CHAP.

Chap. X.

How Faith ſanctifies, and mortifies.

O I ſlide into the ſecond part or kind of Chriſtian life, conſiſting in holineſs and righteouſneſſe, which I ſhall eaſily demonſtrate not onely to bee an indiuiduall companion, but a naturall and neceſſary effect of Faith.

For looke how the ſtrength of the heart breedes not onely cheerefulneſſe but actiueneſſe: Motion as well as health (whence

it is that life, is put for liuelineſſe and agility) driues away all laſſitude, hebetude, and indiſpoſition, brings in aptneſſe and delight to ſtirre: the like doth Faith in the ſoule: which may as the former in the body, for a time ſtand with ſome ſleight diſtempers, ſpots of the skinne, atche of limbes, but not long with deadly diſeaſes, either vanquiſhing them, or vanquiſhed by them. This noble vſe of Faith will excellently appeare in both the parts of this new life, *Mortification* and *Vinification*: And in each of theſe, two manner of wayes doth Faith produce this effect; partly as a moouing, partly as a procreant cauſe. In the firſt kinde admirable is the *Peitho & Suada* of Faith aboue all the Oratory in the VVorld: All the common incentiues taken from profit,

fitte, pleaſure, and honour, all the Topicke places of Logicke, Figures of Rhetoricke: what poore and weake engines are they to the irreſiſtable petarre of Faith, which ſayeth, but *Ephata*, and preſently our Euerlaſting Gates yeeld and ſtand open.

For thus it goes to worke with vs, Hath CHRIST giuen himſelfe for thee, forgiuen thee ſo many debts, conferred fauours of all kindes vpon thee, and what haſt thou to retribute? If thou giue all thy goods to the poore, thy body to the fire, thy ſoule to his ſeruice, yea, were euery hayre of thine head a man or Angell, were not all ſhort of recompence? Loueſt thou, loueſt thou this SAVIOVR of thine, and dareſt thou, or wilt thou dare venture vpon any thing diſ-

pleasing him, is there any thing too good, too hard or deare for him? *Mary*, if thy teares will wash his feet, wilt thou not poure them out? is thine haire too good to bee the towell? is there any Spicknard too costly for his head? *Ioseph*, the Lord requireth the handsell of thy Tombe, and wilt thou deny him? *Zacheus*, loueſt thou thy wealth aboue his honour that hath saued thee? *Stephen*, loueſt thou thy life aboue thy Master? Can, or did any Beleeuer giue the nay to theſe melting commaunds or commaunding entreaties of Faith? will it take thee repulse? Doth it not constraine and extort more then all Rackes and Strapadoes? allure more then all wages and prizes? Doth not this Magnes as easily draw weighty yron as other

Iet

Iet doth ſtrawes? ſo that when thou wouldeſt bee ſure to ſpeede and obtaine any thing of thine vntoward heart, ſet Faith a worke to make the motion, and that will bee ſure to ſpeede, not onely by this perſwading faculty, but alſo by a Diuine power ſecretly effecting what it requires, conueying into the heart will and ability vnto the deede. It ſtands not without doores as a Mendicant Flexanimous perſwader, but enters into the cloſets of the heart, ſhootes the barres, vnlockes the bolts, takes away all reluctation and redaction, infuſeth a plyable willingneſſe: of Woluiſh and dogged, makes the Will Lambe-like and Doue-like: of wilde and haggard, morigerous and manſuete.

No otherwiſe then the me-

dicine curing the vicious ſtomacke, and reſtoring it to health; makes it long for wholeſome meate, as before for coales and aſhes.

All this it doth by fetching ſupernaturall efficacie from the death and life of Chriſt, yea, part of that mighty power whereby Chriſt raiſed himſelfe from the dead, cured all diſeaſes, and wrought all his Myracles: By the vertue whereof it metamorphozeth the heart of man, creates and infuſeth new principles of action. Make tryall of this in mortifying the fleſh to ſinne, and quickning thy ſpirit to holineſſe.

For example, complaineſt thou of ſome preualent corruption, ſome violent paſſion that oft caries thee headlong againſt thy deſire and reſolution; as *Caſtruſius* to

to *Hierom*, Who ſhall helpe mee ſubdue *Nebuzardan*, *Goliah*, *Holoſernes*, my raging luſts that are too mighty for mee? Anſwer thy ſelfe as *Dauid* himſelfe to the like: Through thee, O Lord, ſhall wee doe valiantly, ouer Edome ſhall I caſt my ſhooe, &c. yea, when thou haſt ſpent all thou haſt vpon other Phyſitians, tryed all morall concluſions of purpoſing, promiſing, reſoluing, vowing, faſting, watching, ſelfe-reuenging, yet get thee to Chriſt, and with a finger of Faith, touch but a hem of his Garment, and thou ſhalt feele vertue come from him to the curing of thy diſeaſe. What if thou haſt often encountred thy enemy, and receiued the foyle, relapſed after victory: yet caſt not away the Shield of Faith, but with the Iſraelites againſt the Benia-

Beniamites the ſecond and third time, ſet afreſh in the name of the Lord, and they ſhall flye before thee.

Complaineſt thou with *Auguſtine* of his in-bred hereditary, habituall inueterate vices, holding thee in the Adamantine chaines of cuſtome, againſt which thou haſt often reſolued, and reſolued, *modo & modo*, now I will leaue them, and now I will forſake them, Why ſhould I not as well as ſuch and ſuch, as *Potitian* and *Victorinus*? and yet they keepe thee priſoner ſtill, full againſt thy will and endeauours. Finde out the cauſe, which hee had reuealed to him *in te ſtas & non ſtas*.

Thou ſtandeſt vpon thine owne feet, and therefore falleſt ſo foulely, thou wilt like a childe goe alone and of thy ſelfe, and there-

therefore getteſt ſo many knocks. Dye to thy ſelfe, renounce the broken Reede of thine owne free-will which hath ſo often deceiued thee: and put all thy truſt in the grace of CHRIST, and it will crucifie the old man, and giue him his *hoc habet*, his deaths wound, pierce his ſides, and breake his knees in peeces. Bee weake in thy ſelfe, and ſtrong in the Lord, and through Faith thou ſhalt be more then Conquerour. Leaue tuggling and ſtrugling with thy ſinne, and fall with *Iacob* to wraſtle with Chriſt for a bleſſing, and though thy ſelfe goe limping away, yet ſhalt thou bee a Prince with GOD, and be deliuered from *Eſaus* bondage. Yea, what if Satan, what if Legions of principalities and powers haue long held poſſeſsion in ſome ſtrong Fort of thy heart, begin

ginne to plead preſcription, ſcorning as the *Ieбuſites* to be ejected out of their impregnable Tower: haſt thou Faith, and canſt thou beleeue? perſiſt in reſiſting and hee ſhall flye, and thou ſhalt ſee him fall like lightening before thee. CHRIST raiſed from the dead, not onely the daughter of *Iairus*, which was yet within bed, not laid forth: nor the Sonne of the Widow, newly carying out of the Gate to buriall; but *Lazarus* that had foure daies lyen in the Graue; to that end, ſaith *Auguſtine*, That ſuch as haue long beene dead in ſinne, yea, ſuch as vpon whom Satan hath rowled the ſtone of Cuſtome, and ſuch as ſtinke in the noſtrilles of the World, through putrified ſoares of ſinnes, ſhould not yet deſpaire, but know that which falles out in frequent experience

perience, Faith can cure diſeaſes paſt all other cures and hopes. Through Faith thou ſhalt roule away the Stone from the Caue of *Makpelah*, and take out the fiue Kings that haue domineered and tyrannized ouer thee, ſet thy feet in the neckes of them and triumph ouer them.

CHAP.

Chap. XI.

How Faith vivifies.

AND what is there yet further, thou wouldeſt haue Faith doe for thee? Oh, ſaieſt thou! it is not enough to bee healed of the diſeaſe, vnleſſe thou maieſt take vp thy bedde and walke, yea, leape and skippe as the lame reſtored to his limbes. Oh! that I could find that life of Grace which I ſee in ſome that can make it their meat and drinke to doe the will of God.

Though

Though I bee not peſtered and maſtered with any raigning corruption, yet I finde my ſelfe ſo dull and vntoward, that I take no pleaſure in my life. Know alſo that this quickning power, Faith onely can helpe thee withall. To pray, to meditate, to haue thy conuerſation in heauen, to keepe a Sabbath cheerly is as eaſie to thee as to yron to ſwimme, and ſtones to aſcend vpward, but nothing is vnpoſsible to Faith: it can naturalize theſe things vnto thee, metamorphize thee, make thee a new creature, of a moule of the earth, a ſoule of heauen, of a Snaile, a Dromedary: ſuch a change as the Sunne workes in the vapour, when of an earthly heauy ſubſtance, it makes it light and aery, apt to aſcend into the middle Region. Such a change *Cyprian* ſaith hee felt in his conuerſion: And how elſe

elſe came *Dauid* to that high delight in Gods ſeruice, that hee loued the Commandements of GOD more then thouſands of gold and ſiluer, the hony and the hony combe, that he roſe at midnight to meditate in them. The ſelfe ſame duties may bee done by the Ciuill man, and by the Beleeuer, for the outſide and deed done: both may goe to Church, heare a Sermon, read a Chapter, but the one goes as the Beare to the ſtake, as a ſlaue to the mill, and the dullard to Schoole, in compariſon of the other, who hath a different internall principle: which is as a ſpring and oyle to the wheeles that makes them goe ſmoothly and currantly, makes the yoake light and eaſie. They that truſt in the Lord ſhall renue their ſtrength, lift vp the wing as the Eagle, runne and not bee wea-

Eſay 40. 31.

wearie, walke and not faint.

Faith it is that fetcheth ſappe from the roote Chriſt, that makes euery tree bring forth fruit in it kinde, euery Chriſtian in his owne calling. What elſe made *Dauid* ſo worthy a Souldier? what taught his fingers to fight, ſo that a bowe of ſteele was broken in his hand? What made *Paul* an able Miniſter of the Goſpell, gaue him the doore of vtterance, made his tongue as the penne of a readie writer? *He beleeued*, therefore he ſpake. What made *Oneſimus* of a falſe eye-ſeruant, truſty to his Maſter as to the Lord? The like might be ſaid of all trades and ſciences.

Looke what a full treaſurie of all ſorts of graces Chriſt hath ſtored vp in him, Faith dreineth and deriueth them out of his fulneſſe to the vſe of euery ſeuerall Chriſtian, euen *Grace for Grace*.

Faith is the Conduit Cocke that watereth all the Herbes and Flowers in the Garden. All which the more I conſider, the more I pitty the prepoſtrous care and vnhappy trauell of many well affected, who ſtudy the practice of this and that vertue, neglecting this cardinall and radicall vertue; As if men ſhould water all the branches of a Tree and not the roote: Faine would they abound and ſhine in patience, meekeneſſe, zeale, yet eſtabliſh and roote not themſelues in Faith, that ſhould maintaine all the reſt; are ambitious to doe good workes, build Hoſpitalles, giue Almes, but ſtudy not to doe the worke of the Father: And what is the worke of the Father, but to beleeue in the Sonne whom hee hath ſealed and ſent into the world to be relyed on for Saluation; Which worke

worke is the gratefulleſt work that wee can performe, and which will make gratefull all that we doe beſides: without which all that wee can doe will not pleaſe him. VVhat cares hee for thy thouſand of Rammes, thy Riuers of Oyle? Hath hee not ſhewed thee, Oh man, that hee that truſteth in his Sonne honoureth him moſt of all, in putting to his ſeale that hee is true. This honour if thou wouldeſt doe vnto him, hee would honour thee with all other Graces, and withhold no ornament, no good thing from thee, if it be fit for thee. Meeke thou ſhalt bee as *Moſes*, patient as *Iob*, zealous as *Dauid*, thy ſoule and life embroydered with all kind of ſhining Graces, as the High Prieſts apparell with Iewells. VVherefore adde this preſcript to the former when thou art on the toppe of

Mount *Tabor*, ſolacing thy ſoule in thy Lord, and his fauour through Faith: feaſting and banqueting with him as *Eſter* with *Ahaſueroſh*. Bethinke thy ſelfe what ſuite thou haſt to him, what troubleſome enemie thou wouldeſt bee rid off, ſuppoſe it be ſome potent *Haman* of pride, make but thy complaint, and it ſhall be executed and crucified before thine eyes. Conſider what grace thou ſtandeſt in need of, and make thy petition as *Achſah* to *Caleb*, and hee ſhall giue thee the ſprings aboue and the ſprings beneath.

Iudg. 1. 14.

This preſcript if thou wilt daily obſerue, ſome daies more largely and feruently, as the Spirit that blowes how and where it liſts ſhall aſſiſt, and as occaſion ſhall require: but euery day ſomewhat more or leſſe; though I will not promiſe thee thou ſhalt attaine to perfecti-

on

on of degrees, ſuch as the perfected ſpirits of the iuſt enioy in glory: becauſe here thou ſhalt euer beleeue but in part, and therefore be holy but in part: yet this I dare promiſe, as thou groweſt from faith to faith, ſo ſhalt thou grow from ſtrength to ſtrength in all other graces, till by degrees thou attaine to the fulneſſe and maturity of age in Chriſt, which ſhall make thee a Saint in earth, a light in this darke world, and make thee able to liue in holineſſe and righteouſneſſe all the daies of thy life, with much more comfort to thy ſelfe, and credit to the Goſpell, then ſtrangers to this life of Faith, either doe, or imagine may be done.

Chap. XII.

How Faith vpholds life in affliction.

SAy then, Oh Christian, is there any thing yet behind that may impeach the compleat happinesse of a beleeuers life, speake now if there be any thing that hinders it, which Faith cannot helpe?

Oh! yes, saies the Flesh (which euer is cowardly and loues ease) though a man be neuer so iustified and sanctified, yet may hee liue in pouerty, in crosses, yea in great and manifold pressures, and what a life can there be in such extremities? Oh how doth Faith here lift vp the Crest

Creſt, ſhine and triumph aboue nature, reaſon, and all morall vertues in her incomparable valour? Being in all theſe not as they, only a patient perforce, or a meere bearer, but more then conqueror, not onely, not daunted, but reioycing to fall into manifold trials and tentations; knowing it ſelfe to bee the Adamant that nothing will break; the palme, that ſinks not vnder the waightieſt of burthēs; the oyle that euer ouerſwims the greateſt quantity of water you can poure vpō it; the ſheat Anchor, that holds when all other tackling breakes. Here is the Crowne and garland of Faith. Were it not for conflicts, what ſuperexcellent vſe were then of Faith? euery Cock-boat can ſwim in a riuer, euery Sculler ſaile in a calm, in daily & ordinary guſts euery mā of a patient temper or cherely diſpoſition can hold vp the head, but

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when a blacke tempeſt comes, a tenth waue flowes, and one deepe calls another, nature yeelds, ſpirits faint, heart failes: then to ſtand erect, then to liue and raigne, that onely can Faith doe, which hath the Word for the Compaſſe, and Chriſt at the helme. The greateſt aduerſities that are, are but the exerciſe, yea the foile and luſter of Faith. Man glories when hee can tame Tygers and Lyons, thinks himſelfe a ſtately king when he can make an Elephant bow and ſtoope to him, when hee leades a Beare on the Ring, or can handle a Serpent without hurt; but what a ſmall conqueſt is this to that of Faith? When it makes ſhame, pouerty, ſickneſſe, perſecutions, baniſhment, yea death it ſelfe, not onely not dreadfull and harmefull, but tractable and ſeruiceable? Queſtionleſſe, great and ſundry aduantages

aduantages hath a Chriſtian by vertue of his Faith, aboue any Naturian or Politique by all his reaſon; onely, here is the defect of Chriſtians, that they want skill, or elſe forget to hold vp their Shield when a Dart comes ſuddenly vpon them. Like him that was robbed by a Theefe with a ſtaffe onely in his hand, hauing himſelfe a Piſtoll at his backe ready charged, but ſurpriſed vpon the ſudden, altogether vnmindfull, or vnable to vſe it. And if a man hath a Target that is impenetrable, what is hee the better if his heart or Art faile him when hee ſhould defend himſelfe by it? This makes Chriſtians when they ayle any thing, with *Saul* to runne to *Endor*, with *Aſa* to ſend out to the Phyſitians, as if Faith could ſtand them in no ſtead. When therefore a ſtorme riſes, preſently runne and awaken thy ſlee-

1 *Sam.* 28.7
2 *Chron.* 16. 12.

ſleeping Faith, knock at Faiths doore, ho Faith, helpe at a pinch, now doe thy office, and Faith will preſently aide and relieue thee with one of theſe ſpeciall Cordialls.

Firſt, whereas ſenſe and reaſon did but dimmely and cloudily ſuggeſt to their followers certain broken and confuſed opinions, little better then dreams of deſtiny and prouidence: Faith will confidently and euidently aſſure thee of this ground of comfort, that the leaſt ticke befalles thee not, without the ouer-ruling eye and hand, not only of a wiſe God, but of a tender father, and fellow-feeling elder brother, who knowing thy mould, do more exactly meaſure out euery Croſſe vnto thee, then the carefulleſt Apothecaries doe their Scruples and Drammes of dangerous Phyſicke.

Secondly,

Secondly, out of this principle, Faith will extract theſe infallible concluſions, this eſtate is not the axe of perdition, but the pruning knife of affliction, this cuppe is not a potion banefull, but medicinable, how bitter and wringing ſoeuer. Whateuer befalls, being in Chriſt, it cannot bend to thy confuſion, condemnation, or vtter vndoing, but an iſſue ſhall bee giuen out of it. What terrible noiſe ſoeuer the ſtorme ſhall make ouer thy head, it ſhall bee but as Haleſtones vpon the tiled or leaded Houſe that rattle more then hurt. Thou art kept by the power of his might, the euill one ſhal not touch thee, thou art in ſafe harbour vnder the Rocke Chriſt, and mayeſt know in whom thou haſt truſted, and art ſure neuer to be confounded. If it be ſicknes or pouerty, it is in thy Fathers owne hand:

if

if the rodde bee in ſome malitious enemies hand, if hee turne thee ouer to a Seruant to ſcourge thee, and dreſſe him in the Deuills habit to ſcare thee, yea though Satan himſelfe buffet thee, yet he ſtands by, lookes on, will moderate and number the ſtripes: the Diuells could not goe one inch beyond commiſſion in the Swine: hee knowes thy ſtrength is not the ſtrength of Whales or ſtones, and therefore will not permit them to lay on more then thou ſhalt well beare: his wiſdome and grace ſhall bee ſufficient for thee. Hee that is in good terms with a Prince feares not the approach of Heraulds or Purſuiuants, he that is out of debt feares not Bailiffes or Sergeants, but imagins they come vpon ſome good meſſages.

Afflictions are ſcarbugges to wicked men, as buſhes to theeues, but

but if thou bee a beleeuer, at peace with GOD in Chriſt, they lay off their terrible Vizard, and come with an amiable countenance. GOD thy Father hath giuen the whole Hoſt and Army of afflictions more inuiolable charge then *Dauids, Doe the young man, my Sonne* Abſolon *no harme.* Doe my anointed no harme.

Thirdly, Faith will further aſſure that hee hath not onely giuen them a prohibition or negatiue commiſſion, but an affirmatiue iniunction to do thee all good that may be: hee hath ſaid vnto them, purge, refine, try, exerciſe, breed the quiet fruit of righteouſneſſe, giue him experience of his Faith, make him bring forth more fruit: ſo that though there be in thy Phiſicke ſome maligne or poyſonfull ingredients, yet being adminiſtred by

by him that knows thy temper and diſeaſe, and entirely affects thy health, it ſhall bee ſo mingled with allaies and correctors, that the confection ſhall be good, and all together ſhall and muſt worke for the beſt. When thou feeleſt thy bowels wring, or (as in a Sea-ſickneſſe) art dead ſicke for the preſent, remember thou ſhalt be the better many daies after. And though with *Iob* and *Dauid* thy querulous fleſh complaine, and grunt and groane, yet when it is ouer a litle, thou ſhalt be able to ſay, *Oh this was good for me!* I would not for any thing but I had borne the yoake in my youth, that I may liue the more comfortably in age: Conſidering that ſick thou art, and that of many humors, thy Father ſhould not loue thee, if hee ſhould feed thee with ſweet meats, and mingle no Aloes with them: much

much folly is bound vp in thy back and if thy indulgent father ſhould forbeare the rod, hee ſhould hate and not loue thee.

Fourthly, Moreouer, Faith will reminde thee of Chriſts partnerſhip in thy affliction, and of thy conformity with him, *the firſt born onely begotten and entirely beloued* ſonne of God, if he that was without ſin, yet was not without ſtripes wilt thou looke to bee a cockered *Adonijah?* And what if the Croſſe bee heauy, and thou a weake Child, yet CHRIST a Gyant at one end, beares part of it, and makes it light and eaſie; hee is quicke of feeling; when *Stephen* is ſtoned he ſaith, *Saul why perſecuteſt thou mee?* Beſides, what more honourable Badge and Cogniſance canſt thou haue of thy Sonneſhippe, then this reſemblance of him, not as now

now glorified in the heauens, which thou muſt ſtay for till thou come there, but as in the way to glory, when he deſpiſed the ſhame, ſuffered the Crowne of Thornes, the Scepter of Reed, the Spittings, Buffettings, mockes and mowes, and all reproaches of vile ſinners, the piercing of the Speare, and ſhewed himſelfe to be the Sonne of GOD, not by deſcending from the Croſſe, but by enduring the Croſſe: *And ſhall I not* (ſaith hee) *drinke the Cup which my father hath tempered?* And if thou wilt be his Diſciple, the firſt Leſſon in his Schoole is, Chriſts Croſſe, Deny thy ſelfe, take it vp and follow him, and glory with the Martyres, Now am I like my Lord and Maſter.

Laſtly, Faith will ſet before thee as before him, the infinite recompence of reward, not onely renowne

nowne in this World, which yet by Faith the patience not onely of *Iob*, but of all Martyres haue obtained, but that far most excellent Hyperbolicall weight of glory: Which *Paul* eying, counted his afflictions (which to vs would haue beene intolerable) light and momentany, not worthy the naming in comparison: which made him not only not weep and howle, but sing in the Dungeon, and reckon it a speciall fauour and honour to bee counted not onely a beleeuer, but a sufferer for CHRIST. And God forbid that a beleeuer should glory in any thing so much as in the Crosse of Christ, in his wounds and scarres for his Lord and Master: As that worthy *Vincentius* said to the Tyrant, *Threaten these things to your Courtiers and Carpet Knights; Rackes, Strapadoes, torments, are but a play to vs: wee*

Souldiers chuſe to bee in Chriſts gariſon, rather then in the Court: in the field and fore-front of the battle, then in the Palaces of Princes. The more hazard and perill, the more glory and honour. And what elſe deſire wee but to dye daily, that the life in Chriſt may bee manifeſted in vs? Yea, in the very inſtant of Death, Faith helpes the beleeuer to liue, ſo as hee may be ſaid not to ſee death, and neuer to dye, (but that requires a iuſt Treatiſe by it ſelfe.) Let all the complaints, grieuances, wants and miſeries of the world bee ſearched and gaged, the bottome will bee found either to be want of Faith, or of the vſe and practice of Faith: So that we may well ſay with *Auguſtine*, to any Chriſtian ſinking vnder his croſſe, or ſhrinking at his enemy, *Haſt thou loſt thy faith?* And conclude with that worthy

Enſigne

Ensigne-bearer of CHRIST, *Many are the troubles of the Righteous*, but *by Faith wee stand, by Faith wee fight, by Faith wee ouercome.*

Fox in 14 Apoc.

His CHAP.

Chap. XIII.

An Epistle to the Reader, pressing the vse of Faith.

NOw Reader, for so I chuse to call thee in a Postscript, when thou hast read the Booke, rather then in a Preface, when thou maist there leaue as many doe. Giue mee now leaue to grapple with thee, and minister to thee an interrogatory or two.

How many doest thou know within thy conscience, liue this life

life of Faith? Many thou ſeeſt liue by their Lands, by their Wits, by their ſhifts: but how many by their Faith? For the want of this vſe of Faith: Doe not many poore Chriſtians thinke and ſay of it, as a poore labouring countrey-man ſaid to his neighbour in ſerious priuate talke, that he neuer beleeued there was any ſuch ſumme as a thouſand pounds of money, but that onely rich men gaue it out ſo, in boaſting, or policy, to excite others to labour: ſo ſaith the common Proteſtant, out of doubt there is no ſuch ſweetneſſe in the life of Faith: for wee ſee not beleeuers ſo cheerefull and contented aboue other men. If Artiſts and Tradeſmen did no more daily and duely follow their worke, then moſt chriſtians doe practiſe their Faith, would they not be ſtarke beggers? But to aske thee a more profitable

queſtion, Leaue iudging of others, and anſwer mee in good ſerious ſooth between God and thy ſoul, Haſt, and doeſt thou thy ſelfe liue by thy faith? Let me a little put thee to it, proue and examine thy ſelfe; and take for inſtance this preſent weeke or day paſt wherein thou readeſt this little Manuell. How haſt thou, and vſually doeſt thou ſpend the day? what thought diddeſt thou awake withall? what was thy morning draught for thy ſoule next thy heart? what hath cheered and made thee merry in priuate and in company? whether thy ſports and meales more then thy heauenly ciaculations? Deale plainly, not with mee and this Booke (which yet ſhall witneſſe againſt thee, if thou refuſe to practiſe it when thou haſt read it) but with thy ſelfe. Haſt thou, or haſt thou not challen-

ged

ged ſome time more or leſſe, halfe or quarter of houre at the leaſt, for this exerciſe of thy Faith? haſt thou not troubled thy ſelfe about the many things, that this one onely needfull hath beene forgotten (that which onely ſhould be called worke and buſineſſe?) haſt thou not melted the day, yea, it may bee the weeke, or moneth paſt, and made thy ſoule wholly to faſt and pine for want of theſe refreſhings? if ſo, as I moſt iuſtly feare it in moſt of my Readers, how much more in ſuch as are vſually no readers? why then let thy heart ſmite thee for thy folly, ſmite thou thy ſelfe vpon the thigh, and ſay, How haue I liued, or rather not liued, but conſumed precious daies in time-eating Vanities? How comes it about that the greateſt part of my life is the leaſt part

wherein I haue liued.

Oh then recouer and recollect thy ſelfe before thou goe hence, and be no more. Wilt thou dye before thou haſt liued, as Boyes ſlubber out Bookes before they learne their Leſſon? Oh learne to liue this life, it is neuer too late, it is neuer I am ſure too ſoone, it is not ſhame to learne it what age or condition ſoeuer thou be of. Bee thou Prince, Potentate, Nobleman or Gentleman, though few ſuch Readers I looke for: remembring well what *Bradford* tels the Earle of *Bedford*, and *Auguſtine* tels *Romanian*, whiles hee was in the mouthes of all men, moſt honourable, moſt munificent, moſt fortunate, in the full of his proſperity, in the ſource of pleaſures, in the toppe of greatneſſe, &c. Who durſt liſpe a word of a better life, of true happineſſe, or what

what boote was it for any man to make mention of any ſuch matter? Yet if any ſuch, God will perſwade to make tryall of this life, thou which ſaieſt, What is a Gentleman but his pleaſure, ſhalt then tell mee, as *Salomon* of his youth, ſuch Gentry is but vanity, true pleaſure there is none but in this life. VVhat is a Chriſtian but his Faith, and what is his life but the vſe of his Faith? Beeſt thou a Scholler, a Prophet, or Sonne of the Prophets, what is thy worke, what is thy ſcope, or what ſhould it bee in thy ſelfe and others, but this life of Faith? What is *Paul* or *Apolloes*, but ſuch as by whom you haue beleeued? What euer you teach, before you haue taught this, you were as good Preach to the ſtooles and ſtones of your Churches? VVhat are your Auditors but

1 *Cor.* 3.

but dead bones, and skulles, till they beleeue, and till Christ be formed in them. Get first an hold whereon you may fasten your Engines to drawe them to vertues and good workes. You which would doe that in soules which *Elisha* did in bodies; raise them from their graues: Interpretors one of a thousand get the tongue of the learned to declare their righteousnesse vnto them, the righteousnesse I say of Faith: shew your selues skilfull workemen, such as haue beene brought vppe not onely in moralls of the heathen, subtilties of Schoolemen, sentences and conceipts of Postilers rosaries destructories Anthologies, but in the wholesome word of Faith, which are the Arme and power of God to the salnation of euery beleeuer. Aboue all let it be our wisedome to liue

liue our ſelues by that which wee teach other to liue by; wee that haue, or might, or ſhould haue more Faith then common Chriſtians, is it not a ſhame if we liue not more happily, and carefully then priuate Chriſtians? not by our Liuings, wherein the Laity haue now gotten the ſtart of vs for the moſt part, but by our Faith, wherein wee haue the aduantage of them, or elſe ſhame be it to vs.

Is it not a ſhame to ſee an owner of a thouſand pound a yeare liue as meanly as a poore Farmer? a Maſter and profeſſor of an Art, as a meane practitioner? Yet this I muſt ſay euen to the meaneſt tradeſmen and pooreſt people, this life belongs not to ſuch onely that are book learned, but is equally obuious and open (as the Kings high way) to all ſortes of Trauellers to

Heauen.

Heauen. Honourable liues, Pompous liues, voluptuous liues, poore folkes haue ſmall hope to attaine vnto: but a true happy life they may and doe liue as well as the learnedeſt Clearkes and greateſt Princes, if they get the gift to practiſe that, which ſuch for the moſt part doe but ſtudie and talke of. To conclude, what euer thou art, or who euer, that deſireſt to mend thy condition, to better thine eſtate, to multiplie thy life, to change thy few and euill daies of thy pilgrimage, into good and many: behold, here is the Art of liuing well and liuing long. Life is not to bee numbred by the houres, but meaſured by cheerfulneſſe, as monyes not by tale but value. A little peece of gold conteynes a great many peeces of ſiluer. Manhood conſiſts not in the bulke of the bones, but in the mettall

mettall and ſpirits. Is not one weeke of an healthy man, better then a yeare of a craſie; one ſunſhine houre, then a gloomy day? I haue often muſed how a man might come neareſt to that life which *Adam* loſt, and recompence in this latter age of the World, (wherein the liues of men are ſo contracted) the longæuity of thoſe that liued before the Floud. And this is the beſt helpe I finde: To liue well is to liue twiſe. A good man doubles and amplifies his daies: one may ſpeake as much in few words as another in many. *Perſius* wrote more in a few leaues, then *Marſus* in large Volumes. One day ledde by the rules of Faith, is better then an immortality of vanity. A man may liue to as good content to himſelfe & others in a ſhort ſpace, as others in a long life, ſome

ſome are old in yeares tediouſly drawne out, others in howers cheerefully ſpent, ſome haue been long, and others haue liued long, and they onely are ſuch as haue liued this life, of whom I conclude, as doth the Story of the Kings, *Ieremiahs* Propheſie touching *Zedekiah* vpon his aduancement by the King of Babel, his portion was a continuall portion, a kingly portion, euery day a certaine all the dayes of his life, ſuch I ſay it is, or might bee, if Chriſtians might bee perſwaded not to content themſelues to profeſſe or thinke they haue Faith, but to liue by their Faith: onely before I part with thee, take from me one Caueat, one aduice, one requeſt, and ſo an end.

A needfull Caueat.

Firſt take heed thou miſtakeſt mee not in all this, as if I had ſpoken of an abſolute perfection in this

this life, equall to viſion and fruition in the life to come, confounded Heauen with Earth, as if I thought my ſelfe, or any other to haue comprehended. If any man thinkes hee beleeues any thing, hee beeleeues nothing yet as he ought to beleeue, but all things in part, and imperfectly. Wee cannot by all our aſsiduouſneſſe in Reading, Prayer, and Meditation haue GODS Spirit at an abſolute command, no more then Mariners the winde, or Husbandmen the ſhowers, ſo as the moſt obſeruant beleeuer hath his *turbida interualla*, his buffetings, leſt hee bee too much exalted, his deſertions wherein his beloued will hide himſelfe behinde the grates, not to bee found of him for a while, that hee ſeeke him more eagerly, and priſe his preſence more thankefully, more heed-

heedfully keepe him when he hath him, and bee wholly dependant on his Grace; yet ſo, as this remaines moſt ſure and certaine, that the conſtant and daily Practiſer of his faith ſhall conſtantly, and congruouſly bee ſeconded with the guſts and gales of his Spirit, the onely true *Zephyrus* and *Fauonius*; ſhall haue Satan tyed vp from long and frequent moleſting him; ſhall not haue ſuch tedious abſences of the Spirit, ſuch vncertaine fittes and moodes of his ioy and comfort, as the negligent and looſe beleeuer, but a more ſtedfaſt frame and tenor of ioy then any other kind of man in the world that takes not this courſe.

A profitable aduice.

Prouided that thou take this aduice, that for the better and ſtronger vſe of this Faith, thou ſeele vp thy ſenſes, and chaine vp thy

thy reaſon. Walking by ſight, and walking by faith are oppoſit things: and therefore as men fortifie the viſuall beames of one eye by cloſing the other, ſo muſt thou winke and cloſe vp the eye of thy ſoule to all worldly things; that thou maieſt by the proſpectiue of Faith fixe thy ſpirituall eye vpon heauenly delights: not that thou needeſt go out of this world, and ſequeſter thy ſelfe like an Eremite into Dennes and Caues, retired from all ſociety, but euen in the middeſt of all gliſtering obiects ſee them as if thou ſaweſt them not; that is, without being deepely affected with them. So looked *Paul* from off the things that are ſeene euen in the middeſt of *Rome*, and looked vpon things which were not ſeene: and *Moſes* in *Pharaohs* Court, ſaw him that was inuiſible.

A right Beleeuer goes through the world, as a man whose minde is in a deepe study: or as one that hath speciall hast of some weighty businesse, goes through a street; that gazeth on nothing, heares nothing, minds nothing that is in the way, but onely that which his head is taken vp withall: Our conuersation is in Heauen, our treasure is in heauen. Oh! that all our thoughts were there, so as no earthly obiect might detain, or distract them, no more then must needs bee in our callings, so that the mayne bent and intention of all that is within vs might bee set vpon the daily nourishing of our Faith.

An earnest request.

For which purpose I make this parting and farewel suite vnto thee as thou meanest to receiue any good by this Booke. That thou wouldest euen from this very

very houre wherein thou endeſt the reading of it, determine and couenant betwixt GOD and thy ſoule, neuer whileſt thou liueſt on the face of this earth to omit one day (GOD enabling thee by his Spirit) wherein thou wilt not vindicate and redeeme, at the leaſt, one halfe or quarter of an howre, either twiſe or once in the day: t the leaſt: VVherein all other affaires laid aſide, thou mayeſt withdraw thy ſelfe apart from all company, and occaſions, with a *non obſtante*, to practiſe the exerciſe formerly preſcribed. That is, by Prayer, Reading, and Meditation, to put ſome ſtrength and life into thy Faith, till thou haſt cheered, and reuiued, and warmed thy ſoule therewithall. This if thou ſhalt inuiolably obſerue, the ſtrength, the feeling, the comfort, and the fruites of

thy Faith will by little and little insensibly, and in a little while, most sensibly thriue and growe till thou commest to the ripenesse of age in Christ.

What hurt can it bee to thee if thou shouldest binde thy selfe by vow hereunto, or if thou fearest thy strength, yet by full purpose thus to doe all and euery day of thy life: that so in these Lees and Dregs of time, whilest fleshly Protestants are raising contentions about matters of Faith, or making Sects and Schismes in the Church about needlesse trifles; thou maiest edifie thy selfe in thy most holy Faith: and whilest thou liuest in the darke wombe of this world, liue by the Nauell of Faith, till thou commest to haue thy mouth satiate with fulnesse of all good things at the right hand of GOD. When as *Elizabeth Folke* said,

ſaid, *Faith ſhall ceaſe to bee Faith, and bee turned into fruition, and we receiue the end of our Faoth, the ſaluation of our ſoules.*

Theſe thinges I haue written that your ioy may be full.

The Iuſt ſhall liue by his Faith.

According to thy Faith ſo be it to thee.

Lord encreaſe our Faith.

FINIS.